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## RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.

RIGHTS OF CHURCHES AND PARISHES.

No. III.

The decision of the Dedham case is too important to be overlooked; and while in reviewing it, we endeavor to avoid at least the expression of contempt, which the decision itself may seem to merit.

It is true that our courts ought to be respectful in order that they may exert that salutary influence on society, which they are designed to exert. And this rests in no small degree upon themselves. Their decisions as well as their character, must be respectable. It is, however, the duty of the people, with whom in fact rests the supreme control, to sweep from the judicial bench the dust and rubbish that may be brought upon it. For this, as well as for other purposes, press and pen are left at liberty.

Following the order of decision as recorded in the 16th Vol. of the Massachusetts Reports, p. 18, for the sake of those who choose to examine it, it is said, p. 493, that the church could not hold the grants of land and donations to it, "as a body politic;" and again, p. 495, "That a body politic, never having been incorporated, could not take in fee or succession, because it was not a body politic, and could neither take nor hold a legal interest in land." Opposed to this doctrine we find in Coke on Littleton, "A body politic or incorporate may commence and be established in three manner of ways, viz. by prescription, by letters patents, or by act of Parliament." "Prescription is a title taking his substance of use and time allowed by law. Where man will plead a title of prescription of custom, he shall say, that such a custom hath been used from time whereof the memory of men runneth not to the contrary." And again, in Blackstone, "Corporations by the civil law seem to have been created by the mere act, and voluntary association of their members; provided such a convention was not contrary to law. But such as in England the king's consent is absolutely necessary to the erection of any corporation, either implicitly or expressly given. The king's implied consent is to be found in corporations which exist by the force of the common law, common law being nothing else but custom, arising from the universal agreement of the whole community. Another method of incorporation whereby the king's consent is presumed, is as to all corporations by prescription, which have existed as corporations, time whereof the memory of man runneth not to the contrary, and therefore are looked upon in law to be well created." Such are the decisions of the common law, and the law of England; and in the constitution of Massachusetts, it was decreed, "That the laws which have heretofore been adopted, used and approved in the Province, Colony or State of Massachusetts, and usually practised on in the courts of law, shall still remain and be in full force, until altered or repealed by the legislature, such parts only excepted as are repugnant to the rights and liberties contained in this constitution." These laws which were to remain wholly in force, except so far only as they are restricted by the constitution, by custom or by statute, it is almost needless to say, are the common law, and the law of England.

It is a well known fact that custom and prescription are far from being more restricted here than in England. In the law of 1657, "Quiet possession" for ten years prior to 1652, was to give a title to houses and lands in the Commonwealth, all other titles, with a few specified exceptions, to the contrary notwithstanding; and in 1692, this was not only confirmed, but the above term of 1652 was extended to 1692, the date of the law. This among others is a fair example of the manner in which such titles have been, and are still regarded: for these titles have never been annulled.

Now it is admitted on all hands, that the churches of Massachusetts have, from their very origin, exercised the right of holding and disposing of property. In these respects at least the churches acted as bodies politic. This corporate right was never contradicted nor countermanded, till in the Dedham case it was done by a Judge on the bench, acting as a legislator, after it had existed by universal consent for two hundred years. Will it be said that it existed by courtesy? It was indeed a most wonderful courtesy, which could prevail without opposition in the most of the "force and angry" controversies, which have raged in the State. No; this dream of illegality was destined to escape the invention of our simple and honest ancestors, and to spring up in the brain of a genius of the nineteenth century.

Will it be said that prescription necessarily presupposes an original act of the legislature? But every lawyer knows that it presupposes it only in a negative manner. It must be absolutely demonstrated, that no such act ever passed the legislature. Unless this is done, the right stands at least as firm as the statute laws of the Commonwealth. Guesses and surmises have obviously nothing to do in the case. We may as well guess into nonexistence the constitution of the State, as the smallest right which has legally arisen by prescription. If the Judge had proved that there was absolutely no act of the legislature in the case, his decision might have stood on a better ground; but it is doubtless beyond acts which can be found, is that of 1672.

But even if prescription should fail, common law or custom still stands behind it. As quoted above, "The king's implied consent is to be found in corporations which exist by force of the common law, common law being nothing else but custom, arising from the universal agreement of the whole community." This is a corner stone of church corporations, which cannot be shaken by any thing short of the supreme legislative power of the State.

Again, p. 496, it is said, when speaking of furniture for communicants, baptismal font, &c. "The particular use implied from the nature of the property given, would in such case exclude any claim of the parish or society as such, to such property. So property may be given to the church expressly for the use of the poor of the church, and to this the parish would have no claim." It seems then, the churches are so far bodies politic, or at least *estui que trust*, as to hold property for their poor, and in their sacramental furniture. But if, as the Judge asserts, they have no corporate powers, and if the parish should see fit to seize also on this property, nothing short of a bench legislator would be able to restore it. Further, "But where the do-

nation is to the church, no trust or use being expressed, and no other implied from the nature of the property, the parish must be the *estui que trust*." "That it was so considered by the church members themselves," the Judge infers from perhaps an altogether singular, and for himself an unfortunate example. It was an instance in which the church members, having taken a vote with respect to church property, afterwards referred the subject to the town; a most wonderful instance to prove that the church members thought they had no power, for it obviously required the same power to refer the subject, that it did to act directly upon it. The true reason of this reference will be more obvious, when it is known, that there were only six church members present.

That the parish, as a corporate body, must be the *estui que trust*, is a doctrine, which if true, seems to have just been found out by the Judge himself. He says, p. 497, "The want of a fee or grant in trust, in whom the legal estate should vest, might in early times have been supplied by the county court, to whom power was expressly given for such purposes, (1641) and has been actually supplied by the statute of 1754, which constitutes the deacons of churches the trustees in all such cases." In this part of the decision there seems to be a coloring and a suppression of circumstances, I do not say wilful, which have an essential bearing on the question. By recurring to the above act of 1641, it will be seen that churches are not expressly mentioned; but "the college, schools of learning, or any other public use," relating obviously to bodies which might have been incorporated by known acts of the legislature. It appears then, the county courts were not appointed merely to supply "the want, only by nomination, of a fee or grant in trust," but also as overseers; and the inference is, that if they were only overseers of other bodies politic, they were only overseers of the churches; for in the act the churches are not specified at all, and much less are they specified as peculiar and powerless bodies. And in the act of 1754 the corporate powers of the churches were virtually confirmed, according to the well known custom of the Legislature, not only to create rights, but also for the sake of preventing needless and troublesome disputes, to confirm them, even where they before certainly and legally existed. According to Scripture usage the management of church property was given to the deacons, and they were incorporated for this purpose, because doubts had arisen, and perhaps very unreasonable doubts, in what cases the churches might hold property in succession. That the act could have no other meaning than this, is obvious from the fact that at the time it was passed no other bodies had even pretended to hold church property in succession; and much less was there doubt in what cases such other bodies might hold church property in succession. This is a plain dictate of common sense. I say the churches were virtually incorporated, for in addition to the fact that they could choose their own deacons, and remove them, they were authorized by the same law of 1754, to choose a committee to control their deacons, and even to act in their stead, and the property could not be alienated without the consent of the churches. So that if by this law the deacons were incorporated, the churches were in reality incorporated over them.

For the Boston Recorder and Telegraph.

## UNITARIAN INTOLERANCE.

Messrs. Editors.—Your correspondent W. A. in your paper of the 7th inst. asks, "Is not Mr. Whitman supported by those who belong to his society? Are Unitarians in Waltham who do not belong to Mr. Whitman's society compelled to contribute to his support? What liberal individuals or corporations in this land of religious liberty are the authors of this compulsion?" These questions are virtually answered in the following paragraph under the head of Trinitarian Church in Waltham from the Report of the Massachusetts Domestic Missionary Society.

"We regret to add, that the necessity of rendering assistance to this church arises wholly from the singular but alarming fact, that a large number of the Rev. Mr. Harding's church and society, are compelled to assist in the support of a Unitarian clergyman, or else, to leave the service in which they are employed, and upon which they depend for a subsistence. This is an instance of oppression—(we would fain hope a solitary one)—which we were not prepared to expect, from the enlightened character of the age in which we live—nor, from the nature of our civil and religious institutions—nor from the explicit provisions of our Bill of Rights, nor even from the boasted liberality of Unitarianism. We are confident that when the fact comes to be extensively known, that evangelical religion can be tolerated in no individual in a manufacturing establishment, only on condition of paying one dollar and fifty cents a year toward the support of a Unitarian minister, it will awaken the same emotion in every pious heart, not to say, in every patriotic bosom, which led the pilgrim fathers of New-England from the land of their birth to the asylum opened for them on these western shores. The intolerance that produced their emigration might have been more severe in its bearings on their interest, but differed not a shade in its principle, from that we have occasion to deplore, and in which we deeply sympathize with the Trinitarian Church of Waltham."

Those who wish for a more full and explicit answer, are referred to facts published in the Christian Magazine for the last year under the head, "Review of a Sermon preached at Waltham at the ordination of Rev. Bernard Whitman." See particularly pages 318—320. W.

[The following is the extract above alluded to.]

"We should think that the people in Waltham, had by this time learned that Unitarian charity is not always attended with every thing that is fair, and honorable, and lovely. What has taken place in regard to the dismission of Mr. Harding, and the settlement of Mr. Whitman, has taught some of them effectually, that to enjoy the quiet and peaceable possession of their privileges, is quite a different thing from being embraced in the arms of Unitarian charity. We know, indeed, that according to the terms of Mr. Harding's settlement, his Society had a right to dismiss him, when two thirds of the legal voters should express a wish for the dissolution of the connection between him and them. Every one will perceive, however, that this right might be honorably or dishonorably, charitably or uncharitably used. Both Mr. Harding and his friends, had reason to expect, that the solemn act of his consecration to the ministry in that place would not be trifled with,—that the connection

between him and his people would continue, until there were good reasons for its dissolution; reasons which did not exist at the time of his ordination. The truth of this remark will at once be perceived, by the supposition that the people had voted his dismission the next day after his ordination, which they might have done, and which they had a legal right to do. But had they done this, without any good reasons, they would have abused the confidence which Mr. Harding and his friends reposed in their honor, and indicted an injury by disappointing their reasonable expectations. The case is precisely the same, if they vote his dismission at any future period, without any sufficient reasons. Now what reasons have been assigned for Mr. Harding's dismission? No other than "an honest difference of religious sentiments," between him and his people; that is, between him and the few, which, under the then very peculiar state of the society, constituted a majority of voters; and this difference was well known to exist at the time of his ordination. But it will be said, that by the terms of the contract, they had a legal right to dissolve it in this manner. This we do not deny. Nor is it a violation of a legal contract that we complain. We mention the subject only to illustrate the nature of the charity by which those Unitarians, who were the authors and abettors of the transaction, were governed. One of the greatest and most frequent objections made by Unitarians against the conduct of the Orthodox is, that they reject Unitarianism of a fair moral character, on account of their sentiments. When a Unitarian minister has been dismissed, on account of his sentiments, "a loud and bitter cry" has been raised by Unitarianism, respecting the uncharitableness, bigotry, and intolerance of Trinitarians—a cry which has frequently been heard across the Atlantic, and echoed back again in the ears of all the American people. The minister thus ejected, has been represented as persecuted for his opinions; and those of his flock who have adhered to him, as suffering the deprivation of their rights and privileges. But we ask, is it persecution for the Orthodox to dismiss a Unitarian minister for his sentiments, and is it charity for Unitarians to dismiss an Orthodox minister for the same reason? Are those who desire the continuance of a Unitarian minister, when he is dismissed, deprived of their rights and privileges? and is the treatment which the adherents of an Orthodox minister receive at his dismission, just what honor and justice dictate? But we have never heard of the Orthodox dismissing a Unitarian minister for his sentiments merely, who continued of the same with which he was settled. But here is a minister, dismissed for his sentiments, while they are precisely the same which they were known to be at the time of his ordination; dismissed only for an honest difference of sentiment by a people, who, while they assign this as a reason, give faithful and decided testimony, that he had faithfully preached the gospel, as he believed it; dismissed too, in opposition to the wishes of all his church, and a majority of those who attended his ministry. This minister is dismissed, that Unitarianism, instead of Orthodoxy, may be preached in his pulpit; while there is within the distance of a little more than half a mile, a place of Unitarian worship, and not another in town where the doctrines of the Orthodox are preached; while, too, upwards of three hundred, manifest their earnest desire to hear orthodox preaching.

In addition to all this, when the minister is dismissed, and the aggrieved part of his flock left without a place of public worship, and under the necessity of supporting a teacher by their own scanty funds, a very considerable proportion of them,—all who are connected with the manufacturing establishment in that place, are obliged to pay for seats in the meeting-house which they have left, and in which they can no longer conscientiously worship; or leave the employment in which they are engaged, and by which they obtain their living. We have been repeatedly informed, that all those belonging to the manufacturing establishment, who have left the place of their former worship, because they cannot conscientiously hear Mr. W. are obliged to pay the same as though they regularly attended his ministrations. It is said also, that a number of these persons who belonged to a Singing Society, to which some peculiar privileges were granted, have, because they have attended Mr. Harding's meeting, been excluded from this Society, and deprived of all its privileges. These things we could not have believed, had we not received the intelligence from the most unquestionable sources. We would ask, do the Honorable Boston Manufacturing Company know these things? We cannot believe that they intend to sanction such gross illiberality and oppression.

\* The following is a copy of a note sent to Mr. Harding, after they had voted his dismission: "Reverend Sir,—By vote of the second religious society, at their meeting last evening, Resolved, That the second religious society in Waltham cheerfully and willingly declare that they approve of the moral conduct of Rev. Bernard Harding, as the minister of said Society, and as their minister he has preached, with faithfulness and an earnest desire to be useful, the gospel, agreeably to his faith and creed; and that the only difference existing between the society and him, is an honest difference of religious sentiments. The above is an extract from the Records of this society. THOMAS GORHAM, P. Clerk."

For the Boston Recorder and Telegraph.

## CRITICISM.

The following is a compendium of the arguments of the learned and pious Bishop of St. David's, in corroboration of the 1 John v. 7, published in the Christian Observer for November 1823.

1. The connexion of the verse with the context, and with the general scope of the Epistle; which Bengelius says *omnem codicum penuriam compensat*.
2. The evidence of the Latin version, *Græci omnibus codicibus antiquior*. (Bengelius.)
3. The testimony of Tertullian and Cyprian, which Mill says is abundantly sufficient to authenticate the seventh verse, *licet in nullis omnino ab illo tempore in hunc usque diem exemplaribus comparatur*.
4. The testimony of Fulgentius, who places beyond all doubt Cyprian's direct citation of the seventh verse.
5. The testimony of Eucherius and Cassiodorus, who quote both verses.
6. The testimony of the African Bishops, in their *centenarium codicum, qui optimæ notæ sunt beati V. (Dorhout.)*

We learn with pleasure that the health of the Rev. Mr. Christmas is improving, and that he has been prevailed on to remain in Montreal.

## HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.

HOME MISSIONS.—NO. XXVIII.

Extract of a letter from Missouri, July 3, 1827.

The writer, after stating that he had recently returned from Franklin, where he had assisted in reviving a dying church—collecting scattered members—ordinating Elders, settling difficulties, and administering ordinances, adds:—"And here I could pause and weep, if it would do any good. O, what is to become of our little churches? Where must they look for the ministrations of the word of life? I know you feel for us and sympathize with us. But what can you do, if the sons of the church feel under no obligation to the feeble branches of Christ's kingdom? Can you persuade any able and faithful evangelist to come and stay among us? Alas, how few are willing to brave the perils of the wilderness to erect the standard of the cross! Could you see our situation, you would think and feel as I feel. Must all be given up as lost? Is there no redeeming spirit? 'O, Lord God, thou knowest!' The States of Missouri and Illinois, with all their efforts, have been able to obtain but one minister of our denomination, with the exception of our worthy brothers Chamberlain and Ellis, for nearly nine years. The cries and efforts of the churches have been in vain to the missionaries that have visited us. O that the self-denying spirit of David Tenny, my companion in labor, might rise from the grave, and his mantle descend upon the schools of the prophets! Then would the distressing cries of our churches be heard by the largest and boldest spirits within those walls consecrated to sacred literature. Then would the dying command of Christ become a principle of action, and the love of temporal ease, honor and enjoyment, would be lost in the love of souls, and the glory of Him who fills immensity."

Is this language too strong? Is the silent reproach it conveys, unmerited? Is the representation given, to be received *cum grano salis*, as if colored by a diseased imagination? If not, God grant that it be not read without emotions and resolves, becoming the sons of the pilgrims, and the "sons of the church."

On the necessities of the West, I do hold, Messrs. Editors, that scarcely any language can be too strong. Passion itself is reason here. He deserves not the name of man, much less of Christian—who can look abroad over the western world, and survey the numbers, the character, and the prospects of its swelling population, and yet speak of its claims on the compassion and charities of the eastern States, in the unimpassioned style of simple narrative. His heart must be colder than the snow cabin of the Esquimaux, and harder than the Rocky Mountains, if he can think and speak without emotion, of the millions already planted in the valley of the Mississippi, with scarcely a single spiritual guide for fifty thousand souls—and of the successive millions that are following them like waves of the sea, with a force and impetuosity, that in a few years will sink every mountain, and raise every valley between the Mississippi and the Pacific! I envy not such a man, his heart. It may be marble—it may be steel—but surely it is not flesh.

I know that with all the exertions made hitherto, to increase the number of able ministers of the New Testament, there has been scarcely a sufficient supply to meet the vacancies created by death, or the formation of new societies, in our western settlements. I know too, that the prospect of immediate usefulness are more cheering, and the prospects of easy and sure support, and a thousand other personal gratifications, are more clear and animating in New-England, than in the Southern and Western States. I know too, that there is in every bosom an *amor patriæ*, an attachment to the scenes of youthful enjoyment, to the habits and customs with which we have become earliest familiar, to the relatives and friends who have surrounded us from our infancy and have shared in our smiles, which pleads powerfully against the claims of perishing souls at the West; but can a conscientious young man, who professes to have dedicated himself to Christ and the Church, and who believes himself "moved by the Holy Ghost to undertake the cure of souls," yield to the influence of temptations like these, and say to millions of his fellow-citizens, who are perishing in sin, "I cannot leave my father and mother, brethren and sisters, houses and lands, libraries and literary friends, to go into your remote settlements and point out to you and your children, the way to heaven?" May not a blast instead of a blessing, "from the four winds," be expected to fall on the labors of such a man, wherever he may plant himself? Will he not, as surely as the Lord has any favor towards him, find disappointments and vexations filling up his path from the day of his settlement till the day of his death?

The voice of heaven was not more distinctly uttered in the hearing of Isaiah, "Whom shall I send, and who will go for us?" than it is uttered now from the West, in the hearing of the young men who fill up the schools of the prophets. The Providence of God never called more loudly for self-denial and sacrifice, in order to save souls and extend the influence of the Gospel, than at the present moment; and the same Providence points those who are prepared and preparing for this great work, to the fertile regions of the West, as a field beyond almost any other in the world, "white to the harvest."

And, let it be remembered, that one of the greatest hindrances to the prosperity of Education Societies, as well as to the success of Domestic Missions, lies in the reluctance of educated and pious youth to go abroad, and locate themselves in a sphere of unbounded usefulness, casting all their cares on Him, who provideth for the young ravens. It creates a strong prejudice in the minds of thousands against the charitable education of youth, and discourages thousands more from contributing to Domestic Missions, on the ground that suitable men cannot be found, in whose support those funds may be expended. S. A.

An Aged Convert.—The London Magazine mentions the case of an Irish woman, 113 years of age, who, with her mental faculties as yet unimpaired, had been continually counting her beads and saying her prayers, after the manner of the Catholics, for the "making of the soul." This aged woman, while first listening to the one who read to her from the scriptures, began to inquire why the latter contained nothing about beads, holy water, the power of the priests, &c. She resisted the truth for a time; but at length became alarmed, ceased contending with the stated reader, and to all human appearance, yielded her whole soul to the influence of gospel truth. Not a great while afterwards she was found dead in her bed.

## RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

TWENTY THIRD REPORT.

[Abridged for the New-York Observer.]

In continuing our abstract of this Report, we come next to Prussia. We do not find here the information which we had hoped, relative to the introduction of the Bible into the schools of that kingdom, according to the royal ordinance mentioned in our number for June 2. The cause of Bibles, however, is evidently gaining ground. The Secretary of the Berlin Society writes, "Our wants, and consequently our exertions are daily increasing." To this Society 5000 copies of the New Testament and Psalms, bound together, have been forwarded by the Committee of the British and Foreign Society during the year; besides which, some hundred copies of the Bohemian Testament have been distributed.

The Silesian Bible Society having sent an affecting representation of the losses sustained by some destructive fires, by which churches and schools, as well as other property, were consumed, and the people, in consequence, so far from being able to contribute any thing to the purchase of the Scriptures, standing in need of pecuniary relief, the Committee have given 500 Testaments and 300 Bibles, to relieve the wants created by these afflictive dispensations.

To the Buchwald Bible Society have been granted 800 German Bibles and as many Testaments; to the Society at Bruntzau, 500 copies of Gossner's Testament; to the Gumbinnen Society, 200 German Testaments; to the Society at Danzig, 300 Bibles and 500 Testaments; to the Society at Posen, 300 Bibles and 300 Testaments; to the Society at Cologne, 1800 of Gossner's Testaments, and 600 Bibles; to the Society at Elberfeld, 800 Testaments.

A Cavalry officer in Pomerania has addressed the Committee from Berlin, and informed them of a desire, on the part of many among his troops, to be possessed of a copy of the New Testament with the Book of Psalms. Several of his brother officers unite with him in the petition to the Society for assistance to remedy the want of the Scriptures among the men. "Tis application was answered by a donation of 600 Testaments in connexion with the book of Psalms.

At Newued every disposition has been manifested to fall in with the views of the Society. The result of Dr. Pinkerton's visit is still felt; and active exertions and inquiries are making at this place. One thousand German Bibles, together with 25 English and 25 French, have been granted to this Society; and in acknowledging their arrival, the Secretary writes, "Every one of us has reason to be glad and thankful for it, inasmuch as we shall, probably in the course of this year, be enabled to accomplish the important object of our desire; and that there will be no cottage within the limits of our Society destitute of the word of God." A request for 200 of Van Ess's Testaments, was also complied with.

An Association formed at Dusseldorf has had an interesting opening for introducing the Scriptures into the barracks at that place, and 500 Bibles have, in consequence of the application of a clergyman, been placed at his disposal.

Dr. Steinkopf has again had the pleasure of visiting Count Von der Recke, a truly Christian philanthropist, residing at Dusseldorf, and has solicited for him 250 Bibles and 100 Testaments.

In giving an account of the distribution of a former grant, a Clergyman at Warsaw pleasantly observes, "It will appear to the glory of our great God, that the grain of mustard seed sown by your first grant of 100 Bibles and 500 Testaments, has multiplied every year; and I hope also has produced some fruit in the hearts and lives of those who have received it."

It appears that among the Jews, to whom the above writer is a Missionary, there is a considerable stir about this way, and that many had literally crowded to his house to obtain copies; and he had only to regret that his stock on hand was not far more considerable. One hundred Hebrew Bibles, containing both Testaments, have been placed at his disposal, together with 100 Hebrew Old Testaments, 300 Hebrew New Testaments, 500 German Bibles, and 500 Testaments, with 50 English Bibles.

The Danish Bible Society is actively proceeding. The five books of Moses, with the Psalms and Isaiah, in the language of Greenland, have been completed; 50 copies have been sent to that country; and a Missionary in Greenland is translating other parts of the Old Testament. A revised copy of the Icelandic New Testament is nearly ready for printing.

A Clergyman at Stavanger has also rendered an account of 200 Bibles and 2000 New Testaments, placed at the disposal of himself and others in 1818. And he writes, "It appears, God be praised, that particularly among the youthful classes, a desire is awakened of reading the word of God; and a great number of young persons have, this year especially, provided themselves with New Testaments." Considerable returns have been realized by sales; and in applying for more copies, he observes, that "he is able to offer to purchase them, his resources having been increased from the benevolent consideration of those concerned, through whose kindness he has had all the books brought to his residence, free of freight and all expenses." In alluding to the Danish Society, he justly terms it, "the industrious Danish Bible Society." He has purchased 300 copies more.

Another gentleman, to whom a grant had been voted, has rendered an account of their distribution, during a voyage which he made along the shores of Norway, in the course of the last summer. Intending to visit such places in the course of the ensuing summer as he was not able to reach before, which extend over a length of coast for 500 or 600 miles, he has earnestly entreated a further supply, and has been furnished with 1000 copies of the Danish Testament. An edition of 5000 Danish Testaments has been published in Denmark, the present year, at the expense of the B. and F. B. S.

In acknowledging a letter from the Committee to the Swedish Bible Society, Count Rosenblad observes, "I ought not to conceal, that in this year demands for Bibles have been greater than usual, which will surely rejoice the Committee of the British and Foreign Bible Society so much the more, as the sacred fire here burning was lighted by them. By God's aid, this fire shall not go out." An offer of 500 Testaments has been cheerfully accepted; and it has been determined to print in this country an edition of the Swedish New Testament, consisting of 5000 copies. The printing of the whole Bible, in the



## Russia

*Mediterranean.*

THE KING OF SPAIN IN A QUARREL  
WITH THE POPE.

\* In Mexico, out of 10 bishoprics, 7 were vacant.

[N. Y. Cons.]

EL beg leave to solicit, in their behalf, a grant of Tracts; the *gratuitous distribution* of them

re; \_\_\_\_\_

*From the Visitor and Telescope*

FLORIDA AND ALABAMA

RECORDED &amp; TELEGRAPHED.

tion.—At another time he met a man at a house

At a public meeting in London of July last, it was stated that there were now in foreign Christian mission employ, in different parts of the world, more than 150 missionaries, and at various stations, 41,000 converts.







